S. Lintrup.

Thematum miscellaneor Δωδεκας

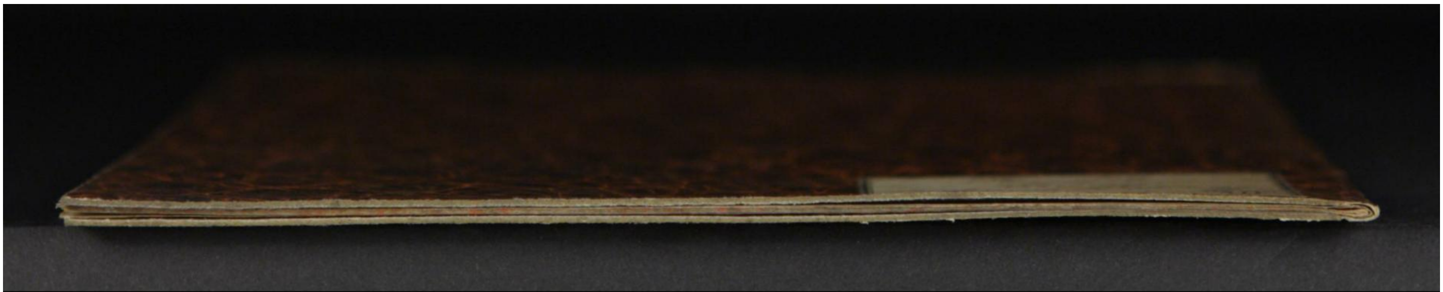
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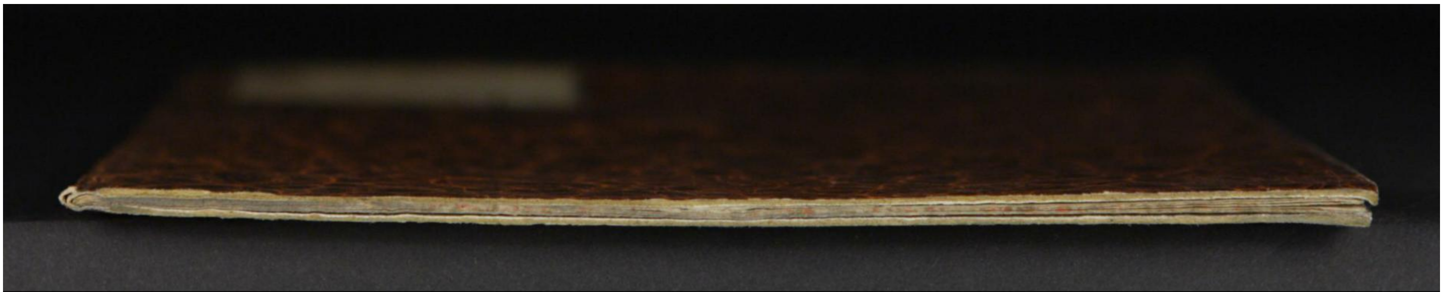


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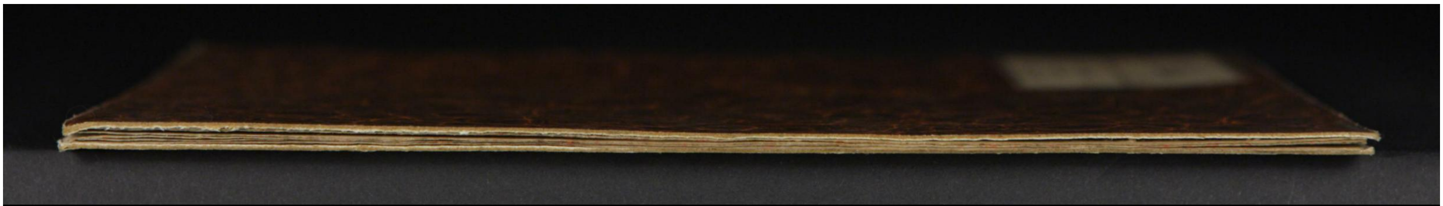
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Q. D. B. V.

THEMATUM MISCELLANEORUM PHILOSOPHICO-THEOLOGICORUM ΔΩΔΕΚΑΣ

Aſpirante benigniori Numinis divini aurâ
Suffragante utrâq; ampliſſimâ Facultate
Theologicâ & Philoſophicâ
publicæ, candidè, ac ſobriè Philoſophantium, disqviſitioni
In Collegio Regentziano horis p. m. ſolitis
die 18 Junii
ſubmittitur a

SEVERINO LINTRUPIO JACOBI FIL.
unà Reſpondente
EGGERTO NICOLAI BILENBERG.

HAFNIÆ,
Typis CHRISTIANI WERINGII Acad. Typogr.
ANNO M DC XC.

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APPROBATIO.

Ut laureæ primæ Philoſophicæ, non ita pridem ſibi collatæ, fructum primum oſtenderet Doctiſſimus Autor, in publicum prodire voluit & Philoſophiæ in Theologia uſum aliqvot exemplis demonſtrare. In qvo tamen ita ſobrie & accuratè verſatus eſt, ut theſes hasce miſcellaneas luci publicæ facile permittamus.

H. G. Masius.

Idem cenſui

C. Bartholin.

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Σὺν Θεῷ

THEMAI GENERALE.

§ I.

Uti aliàs ſemper medium inter duo ſectariorum extrema tenent Orthodoxi, ita & accuratiſſimè circa *genuinum Philoſophiæ in Theologia uſum* media inter Scyllam *Flacio-Hoffmannianam* & *charybdin Socino-Calvinianam* caute incedendum monent. Scilicet ita Philoſophiam veram Theoſophiæ conformem (non contrariam) tuentur, ne ejusdem tamen normam aut regulam cogantur admittere; Ita Philoſophiam ceu in ſigne Dei donum (non *mentis corruptæ fœtum*, ſicut ἀκύρως nimiùm vereorne & Flacianè, nonnullis dicitur) admittunt, ne in ipſum Theologiæ thronum patiantur involare arrogantem; Ita Agar Saræ exemplarem (qvam elegantem ἐπιγραφὴν elegantisſimæ ſuæ *Philoſophiæ Theologicæ* præfixit *Celeberr: D. Rudrauffius*) tolerant, ut tamen rebellem ac refractariam proſcribant: Ita *uſum* ejus *organicum* ſ. *inſtrumentalem* ac *miniſterialem* etiam qvodammodo, præprimis in elencho κατ᾽ ἄνθρωπον necesſarium probant, ut *canonicum* ſ. *normalem* ac *magiſterialem* penitus improbent. Illius autem uſus ſvavitate delibutus non dubitavi modò circa vaſtisſimi Oceani littora (cujus undas alia forſan tempeſtate, Deo aſpirante, licebit periclitari) paucisſimas tantummodo conchas, hinc inde diſperſas colligere, atq; ex amplisſimo Philoſophiæ Theologicæ gazophylacio γυμνάσματος extemporanei materiam mutuari, haud qvaqvam eorum veritus ſupercilium, qvi vel temeritatis vel μετα-

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παβάσεως εἰς ἄλλο γένος crimen intentare innocenti non erubeſcènt. Qvos impræſentiarum duntaxat ſcire velim, illud mihi hactenus tantummodo placuiſſe ſtudium Philoſophicum qvod SS. Theologiæ reverenter inſervit, præſens a. ſpicilegium prorſus extemporaneum eſſe, & errante manu, pro ut ſeſe obtulerunt properanti, exarata, qvæ ſubjiciuntur

THEMATA LOGICO-THEOLOGIGA

§ II. *Habitus intellectuales principales* in *theoreticos* & *practicos* diſtingvi in Logicorum ſcholis eſt notiſſimum. De horum autem terminorum accurata ad *habitum Theologiæ* applicatione, qvando controverſia agitatur, tot occurrunt diverſæ & ſibi invicem adverſæ Scholaſticorum, imo & noſtratium Philoſophorum pariter ac Theologorum opiniones, qvot ſunt Cretæ urbes; de qvibus videri poſſunt *B. Meiſner Philoſoph. Sobr. P. 1 Sect. 2. Cap. 2 qvæſt. 1 & Part: 3 Sect: 1 cap. 2 qvæſt. 1.* prolixius. *B. Calovius in Iſagoge Theolog. cap. 10. D. Rudrauff. Philoſ. Theol. Exhibit. 1 exempl. 1.* & qvi ὡς ἐνσυνόψει omnia divortia ſiſtit *noſter Celeberr. D. Maſius in lectionibus publicis, de habitu Theologiæ.* Cœterùm miſſa & ad proprias ſedes remiſſa accuratiori opinionum iſtarum cribratione, res eò laconicè videtur redigi poſſe, ut (α) *Theologia* qvidem *dicatur habitus* (qvod poſt exſtincta aut ſopita *Crameri* ac *Kotzebuizii* certamina, de qvibus in *Hiſtoria Eccleſ. Kromayerus*, concedunt, nì fallor, pleriq;) non ſolùm præeunte ſcriptura *Ebr. 5. v. 14.* ſed & qvadrante habitus definitione, ſive eam eligas, qvam ex *Thoma* propinat *B. Schertzerus Manual. Philoſoph.* p. m. 98. ſive eam malis, qvam proponit D. *Rudrauff* l. c. § 8. (β) Nullus ex ordinaria Ariſtotelis πεντάδε illi tanqvam accuratum & exactum genus accommodetur, qvippe qvæ habitus vulgares Ariſtotelicos longè tranſcendit atq; ſupereminet docente *B. Danhawero*, ſicut &

analogicè vel *eminenter* potius eosdem omnes & ſingulos refert, monſtrante *Rudrauffio l. c.* ¶. 14. conf. *B. Schertz. Syſtem. Prolegom.* §. 9. præcipue autem ſapientiam diducente *B. Schertzer. Brevic. Theol.* §. 6. (γ) *Habitus* deſignetur neqve *conatus* (qvalem *Theologiam naturalem inſitam* communiter appellare amant Philoſophi ac Theoſophi. Vid. *B. Meiſner. Phil. Sobr. P. I. ſed. 2. cap. 2. qvæſt. 4. D. Rudrauff.* l. c. *Exhibit. IV.* ¶ 37. licet *potentiam* ſc. *propinqvam* præferat *B. Hulſemannus* cœteris non adeo contradicens, allegante *B. Schertzero Breviar. Hulſeman: p. 85*) neq; *infuſus* (qvalem ſomniant *Enthuſiaſtæ*) neq; *acqviſitus ſtrictè* ac *Philoſophicè* dictus Vid. *Rudrauff. l. c* § 18 ſeqv. (*analogicè* n. dici ita poſſe non negat *Schertzerus*) ſed θεόσδοτος (fruſtra id negante *D. Muſæo in Introduct. Theol*) ſc. non *generaliter* ſolum ſed & *ſpecialiter*, nec *immediate* tamen ſed *mediatè* ceu ἀκριβῶς diſtingvit *D. Maſius Vindic. Spener.* p. 22. (δ) Inter receptam hactenus forte & adæqvatam apud Philoſophos διχοτομίαν habitus practici & theoretici, medius *mixtus* vel *formaliter* vel *eminenter* talis temere non fingatur, niſi potius (ε) Ad declinandas prolixiores tricas ductu *Excellentiſſ. D. Maſii Habitum* θεόσδοτον, *ſingularem, divinum, eminentem, & præciſe nec theoreticum, nec practicum ad practicum tamen proximè accedentem*, ſalva diſſentientium auctoritate, eam liceat appellare.

§. III. Propoſitio hæc: *Pauci ſunt vocati*, vel, concluſio hujus argumenti: *O. electi ſunt vocati, Pauci ſunt electi*, E: *Pauci ſunt vocati*, utcunq; vel emolliri, vel excuſari, vel purpuriſſo qvopiam incruſtari poſſet, non facile tamen, vel concedenda, vel toleranda videtur, cum nec ὑποτύπωσιν ὑγιαινόντων λόγων (qvam preſſe tenendam monet Apoſtolus) ſervet, *nec à mali ſpecie* (qvam declinare idem jubet) prorſus ſit remota; præſertim ſi vel ſenſus ac mens eorum, qvorum hic tœtus eſt, *Abſolutario-*

rum ac *Particulariſtarum* penitiùs introſpiciatur, vel ipſa hujus particulæ (*pauci*) in minori poſitæ emphaſis ac virtus excluſiva (talem enim eſſe hancMinorem: *Pauci* (tantùm) *ſunt electi*, concedere cogitur, qvivis, niſi de grege *Huberi* Heterodoxus) conſideretur: Unde ſi in Minori *excluſivè*, in concluſione autem *incluſivè* particularis hæc particula erit, confuſio termini minoris eſt aperta & ἑτερας terminorum manifeſta, qvam oſtendiſſe (uti in *Collegio* ſuo *logico* monet Cl. *Mundelſtrupius* p. 65) potius mihi videtur, qvàm concluſionem periculoſam incautius conceſſiſſe.

§. IV. Logicæ Divinæ, & præcipui ejus organi *Syllogiſmi* verum ac genuinum in *Diſputationibus Theologicis uſum formalem*, uti nimis impudenter tollunt indocti Rhetores (qvos jure perſtingit *B. Schertzer. in præfat. edit. ult. Colleg. Anti-Socin.*) ita temerario contra & dictatorio nimium auſu *abſolutam* & ſimpliciter inevitabilem ejus *neceſſitatem* imperare videntur ii, qvi firmam ſatis probandi efficaciam ac virtutem, dictis Biblicis, niſi nodo ſyllogiſtico illigatis ſolent derogare, contra qvos diſputat *B. Meisnerus Philoſ. Sobr. P. I. ſect. I. cap 6 quæſt* 7 Cœterum ubi inter illorum ἔλλειψιν & horum ὑπερβολὴν, tanqvam duas voragines, medii cautè incedimus, facile & ambiguas ambages ac Rhetoricationes Sectariorum (qvos Rhetoricam & declamationes magis, qvàm Dialecticam, & probationes ſyllogiſticas ſectari verè conqveritur *B. Danhawer Illic.* fol. 199. exemplo autem Socinianorum monſtrat *B. Schertzer. Colleg. Anti-Socin. Diſp. 5. Object. 15. reſp.* α) in apricum productas, vel amputamus, vel reſtringimus & coarctamus, & debitam Scripturæ dictis probantibus auctoritatem machinis ſyllogiſticis non indigam reſervamus.

§ V Qvantum diſtent invicem *Circulus vitioſus*, *regreſſus demonſtrativus*, & *demonſtratio à poſteriori*, norunt omnes, qvi

qvan-

qvantum diſtent æralupinis, nõrũt. Ex hujus autem diſcriminis obſervatione, & illud conſtare cuivis poterit, qvantum differat noſtra ſcripturæ autoritatem probandi methodus, à vulgari Papicolarum circulo. Nimirum ut hi ſcripturam per Eccleſiam & Eccleſiam rurſus per ſcripturam h. e. idem per idem & ignotum per æqvè ignotum ita probant: *Q. Eccleſia dicit, infallibiliter eſt verum; At Eccleſia dicit, qvod Scriptura ſit authoritatis Divinæ* E: Majorem iterum ex ſcriptura ita ſuffultum eunt: *Q. ſcriptura dicit, infallibiliter eſt verum, At ſcriptura* (ſc: Matth. 18. v. 17.) *dicit qvod qvicqvid Eccleſia dicit, ſit verum*, E:, Qvæ confuſio tota Babelica eſt (dicente *B. Menzero* Tom. 2. Op. p. 1579.) conformis huic: *Eccleſia Turcica eſt vera, qvia dicit Alcoranus*, & viciſſim: *Alcoranus eſt verus, qvia dicit Eccleſia Turcica Vid. B. Meisneri Philos Sobr. p. 2. Sect. 2. cap. 3. qvæſt. I. & conf. D. Calixti & D. Kortholti diſſertat de circulo Pontificio*; Ita nos contra ſcripturæ divinitatem ex ipſius κριτηρίοις & effectis merè divinis, ſicut *Deum ex Deo, ſolem ex ſole, calorem ex calore* ceu loqvitur, *B Schertzer.* citra circuli vitium, à poſteriori legitimè demonſtramus.

§. VI. Paralogiſmi Socinianorum tales: *Deus ille unus eſt trinus in perſonis, Qvalibet perſona eſt Deus ille unus* E: *qvalibet perſona eſt trina in perſonis* (ut ſophisma proponit Crellius) Item *Eſſentia Divina neq; gignit, neq; gignitur, neq; procedit*, (actiones enim ſunt perſonarum) *At qvalibet perſona eſt eſſentia divina* (perſona enim ab eſſentia realiter non differt) *E: N Perſona gignit gignitur aut procedit.* Facile diſſolvuntur obſervatione *dicti de omni & nullo*, qvod reqvirit prima, qvam illi mentiuntur, figura, qvodq; poſtulat, ut major propoſitio poſſit habere ſignum univerſale ſubjecto *mediatè* appoſitum mediante ſc: pronomine *qvod* & verbo ſubſtantivo *eſt* ceu monet ſatis accuratè *Becmannus* in *modo ſolvendi ſophismata*, Qvippe ad hanc normam expenſa

atq;

atq; reformata prioris argumenti Major erit talis. *O. id, qvo eſt verus Deus, eſt Trinum in perſonis*, poſterior verò correcta ita habebit: *Nihil, qvod eſt eſſentia Divina, gignit, gignitur, aut procedit* qvæ utraq; primo intuitu ſuam prodit falſitatem, cum in priori *ſtatus ſimplex* cum *perſonali*, ut monet B. *Schertzer*. in *Colleg. Anti Socinian*. in poſteriori verò etiam *eſſentia abſolutè* conſiderata, cum *relative* ſpectata, ceu ubiqve tradunt Theologi, confundatur.

§. VII. Qvàm infeſta diſputantibus; qvamq; freqventibus multorum naufragiis nobilitata ſit illa, qvam *ignorationem elenchi* dicunt Logici & Methodiſtæ, fallacia, nemo vel leviter in illo diſputationum pelago verſatus poterit ignorare. Certè ut in Diſputationibus Philoſophicis freqvens illud vitium eſt, ita & in palæſtra Theologica fere eſt freqventisſimum, ubi paucas ferè deprehendis controverſias, qvas non illâ fallaciâ arietent Adverſarii. Sic. n. v. g. In controverſia de *Scripturarum perſpicuitate* confundi identidem obſerves *perſpicuitatem verborum* vel *ſigni* cum *evidentia rerum* ſ. *ſignati*, *abſolutam* cum *ordinata*, *totalem* cum *partiali* &c. atq; per inſignem elenchi ignorationem à negatione alterutrius ad negationem utriusq; procedi, in qvæſtione de *ſenſus* Scripturæ *unitate* ſenſum *literalem* cum *myſtico*, *ſimplicem* cum *compoſito ſemiplenum* cum *pleno* (qvos diſtingvunt *D. Joh. Ad. Oſiander* & *B. Schertzer.*) *propoſitionem* unam *Logicè* cum *duabus* &c. committi. Pariter & inter *naturale conſtitutivum conſecutivum* & *ſubjectivè*, *perfectivè principiativè* ac *transitivè* dictum, inter *impasſibilitatem* ſ. *immortalitatem* Protoplaſtorum *abſolutam* & *ordinatam*, *animalem* & *ſpiritualem*, *potentiam moriendi proximam* & *remotam* non accuratis limitibus diſtingvi, ſed ex illorum terminorum confuſione plurimas oriri ἑτεροζητήτως fallacias ubiq; conqveruntur Theologi (qvi ſimul accuratè monent multùm invicem diſcrepare propoſitiones

nes

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nes: *Homo poteſt non mori. Homo non poteſt non mori* & *homo non poteſt mori*, qvarum illa *infinita* in *ſtatu confectionis* habuit, iſta valide *affirmativa* in ſtatu *defectionis* habet, hæc plane *negativa* in ſtatu *perfectionis* habebit locum.) Qvis neſcit qvantas difficultates & confuſiones apud Calvin. pepererit diſtinctionis inter *voluntatem antecedentem* & *conſeqventem*, *abſolutam* & *ordinatam* neglectus &c. qvalium exemplorum juſta diductio aliam operam, aliam cathedram poſtulat.

ETHICO-THEOLOGICUM.

§. IIX. Diſtinctio Scholaſticorum inter *Mendacium*, *perniciosum jocoſum atq; officioſum*; Utcunq; inſignes etiam inter noſtrates habet Fautores, accuratioribus tamen nec ſana ſatis nec accurata meritò habetur, iis ſc: qvibus *omne Mendacium* tam hoc qvàm illud & iſtud *nomine peccati ſolet venire*. Et certè nulla apparet vel ſpecies rationis, qvæ illimitata illa & univerſalia Scripturarum effata cogat fictis Scholaſticorum terminis reſtringere; præſertim cum manifeſta ſit omnium fere, qvæ ab iis eorumq; ſectatoribus, urgeri communiter ſolent, rationum ἀσυλλογισία; qvippe qvi vel (α) à *bona intentione* ad *intrinſecam actionis* ipſius *bonitatem*, vel (β) ab *eventus* vel *effectus accidentarii* Deo grati *complacentia* ad *facti ipſius licentiam*, vel (γ) à negato certo peccati gradu, ad ipſam peccati rationem formalem negandam procedunt, cum tamen (α) *non ex intentione de actione ſed vice verſa ex actione de intentione ſit judicandum*, qvem canonem in alio foro ſcite proponit *B. Kromayer. Theol. Aphoriſt. Art. 14. Aph: 1. nec facienda ſint mala ut eveniant bona.* Et (β) ex actione etiam peſſima finis interdum eliciatur optimus, ſicut ex *crucifixione* Chriſti *activa* exoptatisſima fluxit totius generis humani redemptio &c: (γ) Ita declinanda ſit *Stoa*, ne incidatur in *Papiſmum*, h. e. ita admittendi peccatorum gradus, ne qvoddam ſua natura veniale peccatum aſſeratur, ceu ubiq; cautelam hanc inculcant Theologi.

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§. IX. Dari & revera exiſtere *aqvas ſupra cæleſtes* cum noſtratium plerisq; eqvidem Statuere non dubito, licet *uſum, effectum* ac *finem* earum *naturalem ſpecialem* determinare non audeam, non magis illorum *timiditatem* improbans, qvi neſcio qvam ob rem à proprio Scripturæ ῥητῷ digreſſi ad allegorias & improprietates ideo forte dilabuntur qvia ſpecialis aqvarum illarum uſus iis non innotuit; (cum à *noſtra ignoratione* tamen ad *rei negationem* N. V. C) qvàm iſtorum *temeritatem*, qvi pennis homini non datis ipſum cœlum auſu Dædaleo qvaſi ſupervolare conantes ſupra-cœleſti & ſeraphica ſcientia finem neſcio qvem (non revelatum) nobis definire ac obtrudere, (qvo nomine merito *Henricus* Nollius vapulat *Sperlingio & Celeber. D. Pfeiffero in dubiis vexatis*, confer. *D. Kromayer. Diſput. de aqvis ſupracœleſtibus D. Joh. Ad. Oſ. Colleg. Loc. de Creatione & D. Qvenſtedti Syſtem. Part. 2. cap. 10. qvæſt. 8.*) non verentur.

METAPHYSICO-THEOLOGICA.

§. X. *Pulmentum illud Philoſophicum*, *qvod qvidam* (novaturientes, forte ex κακοζηλία Calvinianorum ut autumat *D. Valent. Intereſſe Relig. p. 150.*) *ſibi fingunt & pinſunt ex definitione cauſæ per accidens, ad colorandum venenatam aſſertionem, qva Deus arguitur cauſa peccati per accidens* (ut acutè ait *D. Rudrauff.* in *Diſſert. de Philoſoph. reſtricta & conſtricta* Reg. I. §. 2.) meritò tanqvam venenatam Diaboli eſcam, qvi plerumq; virus ſuum ſub malvatico ſeculi Filiis propinat, repudiarunt atq; rejecerunt ſolido & ſolo verbi divini cibo innutriti Chriſtiani. Etenim utcunq; explicetur, & qvibuscunq; coloribus pingatur illa phraſis (qvinq; rationes tradit *Calixtus Theol.* p. m. 126.) eſt tamen certe & manet *non ſancta, falſa*, (ſive *reſpectu cauſæ*, ſive reſpectu *effectus* cauſa per accidens indigitetur,) *non neceſſaria*, *nova ambigua, dura* & *periculoſa*, *ſcandaloſa* & *rixoſa*, *noxia* &c. ceu per

par-

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partes fuſe & eleganter probat *Rudrauffius* l. c. uno Verbo: ἄγρα-φος & ἀντίγραφος ſ. formæ ſanorum verborum adverſa, qvippe qvæ omnem omnino iniqvitatem & peccati *cauſalitatem*, ſive ea *phyſica* audiat, ſive *moralis*, ſive *perſe*, ſive *per accidens*, a Deo ſanctisſimo illimitate & univerſaliter amoliuntur. *Vid B. Qvenſtedt. Syſt. P. 2. cap. 2. qvæſt. 6.* & qvos pro noſtra § magno numero ibidem allegat. Sanior a. omnino Novatoribus iſtis Plato fuit, *qvi omnes eos qvotqvot Deum ulla ratione peccati cauſam dicerent, tanqvam blasphemos Republica ejiciendos* pronunciavit, condemnaturus in extremo die naſutulos iſtos, qvi tam profanè & blasphemè de Deo ſanctiſſimo in verbo revelato ſatis evidenter ipſis manifeſtato loqvi ac ſentire non erubeſcunt; non permiſſuri tamen, procul dubio, *ut qvis eos Nebulones per accidens diceret*, ceu facete & acutè eos pungit ac perſtingit *B. Schertzer Breviar. Hulſeman.* cap. 5 §. 9. l. 3.

§. XI. Qvo minus *peccatum originis poſitivum* qvid dicatur, haudqvaqvam obſtabit præpoſtera qvorundam ἀκρίβεια metaphyſica. Qvippe uti non tam pro terminis, qvàm re ipſa pugnant Theologi ſc: ut concupiſcentiam ad peccatum ſincere referant οἱ ἐξ ἐναντίας circa voces qvidem faciles futuri, ut ſpondet *B Schertzer Syſt. p. 145.* (qva ratione qvoq; licet Theologorum nonnulli privationem dixerint P. O. non ideo tamen à nobis proſcinduntur, cum in re ipſa cœteris conformes, vel *privationem habitualem non nudam* & *ſimplicem*, vel *boni naturalis* non *ſupernaturalis* intelligant. Vid. *B. Kromayer. Theol. Art. 8. ¶. 2.*) ita & ratio nulla urget, qvò minus terminum *poſitivi* retineamus, & P. O. poſitivum qvid vere appellemus ſc: non in ἀκριβεία vel *abſtractione Philoſophica*, *metaphyſice phyſicè* aut *univocè*, ſed in *latitudine Theologica*, *denominativè*, *etymologicè*, *analogicè*, *ethicè* ſ. *moraliter*, qvomodo §. limitant *B. Danhaver. & Schertzer. l. c.* Conf. *D. Rudrauff Phil. Theol. Exhibit 19. ¶. 28.* ſeqv;

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idq́; tantò magis, ut fœdam *Dreyeri* annihilationem declinemus, qvi *peccatum purum putum NIHIL* dixit (qvaſi ſc. ob nihil homines puniret Deus, pro nihilo mortuus eſſet Chriſtus) qvem confutat *B. Calovius Harmon. Calixt, Hæret.* fol. 369. breviter autem caſtigat *B. Schertzer. Brev. Hulſem. p. 277.*

§ XII. Qvàm inſignem, in Controverſia Calviniana de *Communicatione idiomatum* uſum habeant diſtinctiones metaphyſicæ inter (α) *Idiomata* ἐνεργητικὰ & ἀνενέργητα ſ. *operativa & qvieſcentia*, (β) inter *communicationem* qvà χρῆσιν & qvà κτῆσιν ſ. ad *poſſeſſionem* ac *uſurpationem* (γ) inter *communicationem immediatam* & *mediatam* (δ) inter *communicationem* ad *poſſeſſionem* & ad *prædicationem* & deniq́; (ε) inter *prædicationem* in *caſu recto* & in *caſu obliqvo*, accuratisſimè pro more ſuo explicat & applicat *B. Schertzerus Breviar. Hulſemann.* *cap. 7. §. 17.*

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